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Reading Room

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Theological Seminary

THE AUTUMNAL HOPE.

Though the autumn's dying glory
Flames along the lordly hill,
Love will tell no mournful story,
Faith not feel the season's chill.

Leaves may fall, but all their fading
Steals no life of living tree.
Still, through deeper cells pervading,
Thrills the life we cannot see.

Hush, my heart, thy fancies dreary!
Autumn's sadness is a cheat.
Forests rest when they are weary,
But their winter sleep is sweet.

Buds beneath the branches dreaming,
Roots that slumber in the snow,
Whisper, 'Death is but a seeming,
Life the only truth we know."

—Theodore C. Williams.

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2716 Hillegass Ave., Berkeley

THE CONGREGATIONAL COUNCIL.

The Congregational National Council has had royal welcome in Kansas City, and at the time this article is written is in one of the most interesting and important meetings in its history.

The interest the first afternoon centered on the election of a Moderator, which position is considered of increased importance because of the contemplated changes in polity. Pacific Coast people doubtless have already been informed by the Associated Press that the Rev. Dr. Charles R. Brown was elected on the first ballot by a vote of 190 out of 354. The Rev. Dr. W. H. Day of Los Angeles, was nominated by the Rev. Horace Porter of Riverside, and the nomination seconded by President Nash of Pacific Theological Seminary. Dr. Day received 77 votes. The Rev. D. C. S. Mills of Montclair, New Jersey, 43; the Rev. Dr. Woodrow of St. Louis, 13.

If he had not withdrawn his name it is probable that the Hon. H. M. Bradsley of Kansas City would have been chosen, many delegates believing that the place should be given alternately to ministers and laymen. As it was, Mr. Beardsley received 23 votes. He was chosen Assistant Moderator by acclamation, the Council being desirous of honoring him in some signal manner because of his advanced position in his city for civic righteousness.

It was fitting that a representative from one of the negro churches should be second Assistant Moderator, and the Rev. A. C. Garner, the cultured pastor of Plymouth Church, Washington, D. C., was selected.

After Dr. Brown's election as Moderator it was discovered somewhat to the consternation of some, that he was not present, and rumors went around that he might not arrive for two or three days. But the able assistant was on hand and business proceeded. Reaching Kansas City in the early evening and buying a newspaper on his way up town from the depot he read of his election, and reached the church in time to preside at the evening session. His appearance on the platform was greeted by hearty and long-continued applause.

Both East and West think that Dr. Brown belongs to them; that he knows the whole country as perhaps no other man knows it, and there is wide-spread satisfaction that he is to be our Moderator at a time when the changes pretty sure to be made are to be put into practice.

At the present time the indications are that Secretary Herring of the Home Missionary Society will be asked to take the Council's Secretaryship if the proposed polity changes are adopted. Such selection would be satisfactory from the Atlantic to the Pacific.

There has been an animated discussion already as to whether the Moderator should be elected to preside over the meeting of the Council at which he is elected or at the following meeting, with the odds in favor of the former. Dr. Washington Gladden, an ex-Moderator, says that he favors an election at the meeting over which he is to preside. Asked for an expression of opinion, his statement out of his own experience will have weight in determining votes when the question is up for final decision.

The Committee of Nineteen has held several open meetings at which delegates and visitors have been asked to express objections to their Report, to ask questions and make suggestions. Every effort is being made to arrive at a conclusion which will be generally acceptable to the churches.

When it was suggested by Judge Baldwin of Connecticut that a referendum to the church membership be taken, Dr. Barton of Chicago, a member of the Commission, stated, in what was doubtless to a very large majority a very satisfactory explanation, that for three years the associations and members of churches had been discussing the plan, and that at least a thousand associations had expressed themselves and many thousands of individuals, and that suggestions innumerable had been considered, and a representative conclusion reached. Moreover it was remarked that as to the present Constitution there was no referendum.

When objection was made to the Creed as being too doctrinal or not doctrinal enough, Dr. Barton was asked by the chairman of the Commission to state the difficulties on both sides with which the Commission had had to contend; and it was shown in an admirable manner and quite conclusiively to most minds that it was about the only thing that would be generally acceptable. Slight changes have been made in it as was reported in The Pacific a few weeks ago. The statement as to the resurrection of Christ is more explicit by the addition of the three words, "and rose again."

The Council went on record grandly for Temperance. It registered 577 votes in favor of a resolution to back up the Anti-Saloon League in its movement for an amendment to the National Constitution prohibiting the manufacture and sale of intoxicating liquors. Only 14 votes were cast against it. It was the most dramatic hour thus far of the Council, and tremenduous applause greeted the announcement of the vote.

Thursday morning in announcing that the hour had arrived for the meeting of the Congregational Home Missionary Society the Moderator had an amusing slip of the tongue, saying the "California Home Missionary Society." Quite a ripple of laughter went over the room; and with many East and West the thought was that Mr. Brown's heart and mind are much with California notwithstanding his deep interest in the great work in which he is engaged in New England. And we of California and the Pacific Coast were delighted to hear slipping from his lips that familiar word.

NATIONAL COUNCIL COMMISSION REPORT ADOPTED.

The report of the Commission of Nineteen was adopted on Saturday with great unanimity, there being only one negative vote, which was cast by a lay delegate from Seward, Illinois.

Immediately on the announcement of the vote the whole assembly arose spontaneously and sang the doxology.

It was a solemn and impressive moment. All felt that Congregationalism was entering on a new era in its history, one fraught with momentous issues.

Every attempt to alter the statement of faith aside from the insertion of the three words "and rose again," failed by overwhelming majorities. And no material changes were made in the constitution and by-laws as they were given a few weeks ago in the denominational papers.

The new constitution goes into effect at once, and Congregationalism enters on a career of increased efficiency. This is evident from the article which states that the purpose of the National Council "is to foster and express the substantial unity of the Congregational churches in faith, polity and work; to consult upon and devise measures and maintain agencies for the promotion of their common interests; * * * and to do and to promote the work of the Congregational churches of the United States in their national, international and interdenominational relations."

THE EXPANSION PROBLEM IN A WESTERN CITY.

An Address At The Congregational National Council By The Rev. Stanley Rose Fisher Of Los Angeles.

Los Angeles leads all the cities of the country in increase of population. In 1890 the city has an area of 37½ square miles and a population of 50,000. In 1913 there is an area of 122 square miles and a population of 517,000.

Therefore, it would be more fitting to speak of Expansion not as a problem, but a watchword. The only problem is that of being able to properly tabulate the marvellous growth.

Commercial Expansion.

The Tourist crop grows larger each year, also the number of those who come to remain grows steadily larger.

An atmosphere of permanency has come to characterize the social and commercial life of the city.

Today there are 2300 manufacturing establishments, employing over 20,000 workmen.

In 1900 the value of manufactured products was $21,000,000. In 1912 it was $100,000,000, an increase of 369 per cent.

The total valuation of products of the soil developed and shipped in 1912 was $254,000,000.

The Los Angeles of the older days is like the fragments of a half-forgotten dream.

The Plaza, the Mission Church, the remnants of Sonorotown, or the quaint home of some old-time dignitary, serve to stir the imagination and to remind the vistor that here a half century ago, another civilation existed.

But today the old Mexican pueblo plays no part, and the sound of the Angelus is lost in the city's roar.

The United States Steel Corporation is spending $20,000,000 on its new plant at the harbor gate of Los Angeles, and an equal amount is going into a vast smelter project at Redondo—all this in anticipation of the clearing up and developing of Mexico with its untold wealth of ore deposits, and the opening of the Panama Canal.

With daring, but well considered action, the city has undertaken and nearly completed the construction of the Los Angeles Aqueduct, by which a water supply sufficient for a population of 2,000,000 will be brought from the Owens Valley, nearly 225 miles away. The expense of this undertaking will be $30,000,000.

Truly, "Expansion" seems to be the watchword of this wonder city of our new Southland Empire on the Pacific!

The Religious Expansion.

This paper is really not presented in the interests of the Chamber of Commerce of Los Angeles, but rather in the interests of the Church of Jesus Christ in Los Angeles.

One wonders if the growth of organized religion is at all commensurate with the commercial development.

This is difficult to ascertain. Statistical figures are not necessarily significant.

But it is true that the earnest men and women of our churches who have caught the vision of the Holy City being builded in our midst in this our own day are increasingly alive to the situation. It is a glorious task, a magnificent challenge!

There are 325 Christian Churches in Los Angeles. Each denomination has its representative church in the downtown section. A dozen of them have memberships of from 1500 to 3000.

This gives the impression that the city is extraordinarily well churched. But the truth is that such is not the case. The rapidly growing residential sections, from five to ten miles from the center of the city, have not sufficient churches to respond to the demand.

As Congregationalists we believe that there is something in the history and temper of our churches that should fit us to render a unique service in the meeting of this difficult but really propitious situation.

For instance, The Church of the Messiah, of which I have the honor to be pastor, was founded six years ago in a choice residential neighborhood five miles from the center of the city. The Home Missionary Society rendered valuable assistance during the first year, helping materially in the purchase of the lots and payment of the pastor's salary.

Today, five years later, the Church owns one of the most beautiful buildings in the City on a sightly corner of main boulevard, the property conservatively valued at $40,000.

A membership of 300 includes a group of forty men under fifty years of age, who are at the forefront of the city's political educational and business activities.

This year a budget of $9000, including benevolences, is being raised.

The history of Pilgrim Church, founded three years later, bids fair to repeat in some respects the experience of the Church of the Messiah.

These cases may be considered typical of what results may be expected when loyal Congregational laymen organize for expanding the Kingdom of God in a Western City.

Plans For The Future.

The work of Congregational Extension is now under the supervision of the Congregational Church Extension Society of Los Angeles, a corporation consisting of delegates from Congregational churches, established for the extension of the Kingdom of God, through the co-operation of these churches and for the promotion of Congregational work in Los Angeles and vicinity.

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The superintendent is Rev. George F. Kenngott, Ph.D., for twenty years pastor of one of the largest Congregational

churches in Massachusetts, and author of "The Record of a City." He is the minister-in-large, preaching in the churches, holding "Missions" for a week or a fortnight, strengthening the weak churches, establishing new churches co-ordinating the work of all. Since the beginning of his service, November 1st, 1912, evangelistic services for a week or fortnight have been held in about a dozen churches, with excellent results in the quickening of the church life and in the addition of members to these churches. Three Congregational churches have received ecclesiastical recognition during this period, Lincoln Memorial, Berean and Grace. The Mesa Congregational Church has been organized but not yet recognized.

Recently a campaign for the raising of an Investment Fund of $10,000 was launched, to be used as a permanent fund for the purchase of real estate for new churches in the rapidly growing residential sections of the city and the amount has nearly all been pledged. At the same time a Grant Fund is also being raised to cover the gifts of land or money to be made to the new churches? The purpose is to have the Extension Society assist in the beginning of these local enterprises by grants and loans, in the same way that the Congregational Church Building Society does at the end.

The Extension Society will also give a portion of its land in the Angeles Mesa to the Mesa Church for its new Building which will be started there soon. The Society has also given Grace Congregational Church about $400.00 for its church furnishings.

This Extension Society is fortunate in having as officers, men of exceptional ability. The President, Dr. Wm. Horace Day, possessed of administrative ability of the highest type, is an Ecclesiastical Statesman of National reputation. Dr. George F. Kenngott, the Superintendent, before coming to this position had become well known throughout the country as a specialist in religious education and social service. He has brought to his taste a trained mind and a rich experience. Today he stands in the forefront of the city's social workers, lecturing at Occidental College and at the University of Southern California on Sociology and Christian Ethics.

The Society is fortunate, also, in the lay members of her body, delegates from 23 Congregational Churches.

They are men who by education and experience, are splendidly equipped to carry on the business of the Society.

They are alert and successful business and professional men, thoroughly conversant with the best commercial methods of the day, dedicating their best powers to the service of Kingdom building.

If the King's business requires haste, it requires also, deliberation. It requires the truest devotion and the best mentality of the community. Any religious movement that asks for less will not receive the confidence and co-operation of the men of our time.

The Unique Task Of Congregationalism In the West.

The Congregational Church never had a finer opportunity to put to the test its oft-boasted simplicity and catholicity of Creed and its democratic government, than right now in this Western City. Men and women as never before, are demanding the kernel, impatient of the shell; impatient of the passing and demanding the permanent. It does seem as if Almighty God had raised us up for such a time as this to give satisfactory response to that passion for reality which characterize the longing of earnest hearts today.

If the Congregational Church expands in this Western Empire it will be because the religious needs of the day are demanding her peculiar heritage of simplicity and democracy. She is to assume leadership, but by way of a middle course—not to equivocate or to avoid positive issues, but for the reason that in Los Angeles we stand between two extremes of religious thought and activity, and if we are to lead we must first mediate.

(1) On the one side are **the extreme literalists.** They preach a legalistic gospel. They look with sour disfavor upon Social Christianity, and upon any expectation of "New light yet to break forth from God's holy word."

They are great propogandists, with strong financial backing, and they are no inconsiderable factor in the religious life of the City

(2) On the other side are **new thought cults.** They too, are propagandists and they seem not to lack for money. It would appear that Boston, must relinquish to Los Angeles her fame as being the center or source of divers religious vagaries and fake issues. One of these new churches (?) has a delightfully simple and native creed, "The world is very beautiful, and so am I." Said a noted educator, who was as clever as she was deep, "Much of this so-called new thought appeals to me as the effervescence of semi-education."

Now, somewhere between these two extremes, the arch defenders of an iron-clad but out-grown faith on the one hand and the fatuous followers of a molluscous movement on the other, Congregationalism must live and move and **lead.**

Pray for the peace of the New Jerusalem on the Pacific Shore. Pray God that He grant her the truly social vision, which is none other than the vision of the Christ, that the building of this great Empire City shall be in very deed the building of the City of God.

A WORKING BASIS FOR CHURCH UNITY.

An Address by the Rev. Oliver Huckel of Baltimore at the Congregational National Council.

There are only three possible and practical methods of attaining the Unity of the Church, as clearly discerned by those who have carefully studied the problem. Each has its advocates. The first method has been called by the one word, "Submission'; the unconditional surrender of all Communions to one Communion. This is the perfectly simple method proposed by our brethren of the Latin Church, who are willing for our absorption into them on their own terms.

The second method is Confederation, a general agreement to work together, each Communion preserving its identity, its rights and its traditions, but counseling together, without authority, on the general interest of the Church. This is merely a **modus vivendi,** the union of a bundle of sticks. It has form and convenience but it is unstable. It is not vital or dynamic.

The third method is the one to which the wisest prophets are turning, Consolidation, an organic unity on terms of perfect equality, with the preservation of whatever is worth while in the history and individuality of each Communion, and behind all a broad and strong constitution, guaranteeing the rights and liberties of every individual, congregation and Communion, allowing all desired diversity in worship and work. Such a consolidation is analogous to the system of our representative government in the State, a more perfect union than federation or confederation, a

vital instead of a mechanical union, and one doubtless leading to a great national church, possibly the United Church of the United States, one part of the United Church of Christ throughout the world.

Certain present movements are inevitably leading us toward a greater unity. The socializing of Christianity, the awakening of the social conscience, the passion for social justice, mean an end to individualistic and narrow parochial methods. It means a growing religious solidarity, a practical unity of the religious forces of the community. The battle for social righteousness, the increased struggle against political corruption and commercialized vice must inevitably make for further unity. No one Church or denomination can do this work alone. All must unite in the great task. Foreign missions are also rapidly developing the spirit of unity. The necessities of the work, in avoiding reduplication and waste, and of presenting a united front and satisfying the national spirit, have forced the Christian denomination on the out-posts of the world into new practical unities of which they had scarcely dreamed.

But these are only parts of a deeper movement in the whole church in all its Communions—an earnest longing for fellowship, service and peace in fullest answer to Christ's prayer that they all may be one. Out of this deep desire grew the Evangelical Alliance, the Sunday School, Y. M. C. A. and Christian Endeavor movement, in all the world, and other manifestation of Christian fraternity. From this same desire grew the Federal Council of the Church of Christ, the Edinburgh Conference on World Missions and the coming World Conference on Christian Unity, which God may make the most significant of all.

This twentieth century is moving so rapidly that it may today seem a little belated to refer again to the Lambeth proposals issued in 1888, just twenty-five years ago, but many of us, have a profound respect for the spiritual wisdom and the Christian statesmanship of that document. It was a worthy expression of the deep conviction and the brotherly feeling of one of the great Communions of the Church of Christ.

The Lambeth proposals were notable and worthy, but the latest proposals in calling the World Conference are in their largeness of spirit still more remarkable. For they leave the whole matter open, without any definite overture, perfectly free for whatever leadings may come. It is the broadest proposal of all in the spirit of full humility and of largest hospitality to the direction and will of the Lord. It recognizes the possibility of even better and wiser adjustments and agreements than the Lambeth proposals.

It may not be fitting or necessary in view of the approaching World Conference for us or any of the Communion to attempt to fix too definitely any list of essentials in belief or polity or to formulate any articles or plans of consolidation. As Congregationalists, we are perfectly willing to go into this World Conference with the open mind and the willing heart, feeling confident that all possible plans of approach will be given full consideration and that under the power of prayer and of a deepening love of the brotherhood, new light will break forth and the ways of God for the Unity of His Church will be clearly discerned.

Now while we do not attempt definitions, plans or formulas we feel that it may help toward generous and clear-cut thinking to mention three fundamental principles which may be considered our special Congregational contribution to the discussion and our special help in solving the problem.

First, in whatever plans or methods may be adopted for the coming unity of the Church, somehow we feel sure that provision will be made to conserve the complete independence and the spiritual authority of the local congregation in its own sphere.

Second, we also feel sure that provision will be made for absolutely safeguarding the liberties of each Communion by a well defined and well understood constitution that shall give ample guarantee for any desired diversity in worship and work. And the third contribution which I think our histories and sacrifices clearly prophesy, there will be ample provision made for the large service of Councils rather than individuals as the rightly constituted spokesmen and directors of the general work of the Church. We believe that the mind of the Church can only be ascertained and pronounced by a general Council composed of representatives of all the congregations of the Communion, and that the overtures must first originate with the congregation and be discussed in the general Council and referred again for approval to the congregations, before we have the true mind of the Universal Church.

We look for a Church Unity deep enough and broad enough and high enough to accommodate all the noble but differing inheritances in the great household of God, and comprehensive enough to allow the vital and varied developments and movements and the unique intellectual emphases of individuals and parties, mobility, freedom of experiment and movement, liberty in worship and in work. Liberty need not be feared so long as faith is anchored to the living Lord.

We do not believe the coming United Church will have any uniform ecclesiasticism. It will be a free democratic unity in the liberty wherewith Christ hath made us free. It will not set up any medieval ecclesiastical tyrant under a new guise to crush intellect and deaden progress, but it will be a unity with liberty, where thought, worship, movement, experiment and discovery will be as free as the winds of this great modern world. Unity and liberty can live together. It is the very essence of true religion.

Nor will it be any narrowing church, liberty of a minimum creed or a uniform worship or polity, but it will be large and inclusive, its key-note will be comprehensiveness and catholicity. Possibly its one creed will be Jesus Christ, Son of God and Savior of the world; its essential worship will be loving God with all the heart, and our neighbor as ourselves; its interpretation of essentials will be very vital, and its charity will be the infinite charity of Christ. Such a united Church will be the mightiest force for righteousness and the coming of God's kingdom that the world has known.

We are not so much concerned about the form of unity as about the spirit of unity. Let us get the spirit of unity and the form will take care of itself. Whatever is to be the large, free, splendid organization, it will come, but only after the living spirit of unity has first inspired and developed it.

Our present working basis for Church Unity therefore, is not to be a series of propositions, but the spirit of prayer and of faith, the spirit of sympathy and intelligent appreciation, the spirit of the open mind and the hospitable heart, the spirit of brotherliness and fellowship in service for humanity. And to this end are not such things as these in order? First, the cordial recognition of all those who confess Christ, and seek to follow Him as brethren in the Lord, and members of the one Church of Christ, what-

ever their special communion may be. Indeed we may bring to light the vision of Church Unity, by writing ourselves plainly as merely Communions of the one Church of Christ. We are not the Congregational Church, but the Congregational Communion of the Church of Christ, while others are the Baptist ommunion, or the Presbyterian Communion, or the Episcopal Communion of the Church of Christ. Our working basis ought also to include cordial cooperation together in all practical ways. We believe in the immense value of Church Federation. It is an advance in the right direction, and its function we believe, is to be permanent. It is one part of Church Unity, a practical expression of social Christianity, but we do not feel that federation is the end. Real Church Unity will carry it still further. The working basis will still further include a serious and sympathetic study of each other in the great and lesser Communions in order to understand each other, to appreciate each other, and to see how richly God has blessed each Communion in some special way, in order to enrich us all at last in the full rounded inheritance.

When we gain more knowledge of each other we shall see that the life of the Church is destined to become richer and fuller because of its denominations. It is not so now, because each denomination is limited and sectional in its views and sympaties. But when mutual sympathy and appreciation take hold of all the denominations and they realize that each belongs to all and all to each, then they will pour their varied gifts, traditions, and heritages into the common treasury of the life of the whole Church; they will rise to a combined wealth of experience, of largeness of truth, of abundance of life, which hitherto has never been felt or known; then we shall see that the separation for a while was a divine providence for the purpose of a fuller unity, as flowers are sometimes separated in special pots for greater vitality and growth, and we shall also see what a superb and imperial heritage is ours in the whole Church of God. However, precious may be our denominational tradition and inheritance in the historic past, however rich may be our contribution to the Church life, yet we must realize that the whole inheritance of the Church is so much greater and grander. The wide fellowship of the Communions in the great inspiration, and the supreme inheritance of the united families of the Church is the varied life, the enriched thinking, the deepened fervor of worship and of work, from the devout minds and hearts of all the ages.

A CALL FOR A FORWARD MOVEMENT AGAINST THE LIQUOR TRAFFIC.

The Report Of The Congregational National Council Committee On Temperance.

One hundred years ago, the Congregational Association of Connecticut, at its annual session at Sharon, adopted the following resolutions:

"The Central Association of Congregational Churches of Connecticut, taking into consideration the undue consumption of ardent spirits, the enormous sacrifice of property resulting, the alarming increase of intemperance, the deadly effect on health, intellect, and family, society, civil and religious institutions, and especially in nullifying the means of grace and destroying souls, recommend:

"1. Appropriate discourses on the subject by all ministers of Association.

"2. That District Associations refrain from ardent spirits at ecclesiastical meetings.

"3. That members of churches abstain from unlawful vending, or purchase and use of ardent spirits where unlawfully sold: exercise vigilant discipline, and cease to consider the production of ardent spirits a part of hospitable entertainment in social visits.

"4. That parents cease from the ordinary use of ardent spirits in the family, and warn their children of the evils and dangers of intemperance.

"5. That farmers, mechanics, and manufacturers substitute palatable and nutritious drinks, and give additional compensation, if necessary, to those in their employ.

"6. To circulate documents on the subject, especially a sermon by Rev. E. Porter and a pamphlet by Doctor Rush.

"7. To form voluntary associations to aid the civil magistrate in the execution of the law."

This notable action of our Connecticut Association in 1812 makes it appropriate that this session of our National Council should be, upon the question of temperance reform, a centennial anniversary. Your committee would call attention to the interesting and dramatic circumstances attending this historic event. The use of ardent spirits had become well-nigh universal. It was the common beverage of every-day use by all classes of people. The appeal of Dr. Benjamin Rush, who had published in 1804 the first scientific warning against its use, had produced little effect. Intemperance, with all its baneful issues,—poverty, disease, and crime,—had been a rapidly swelling tide. At last the churches were beginning to realize the sin and shame involved, and in 1811, the Connecticut General Association to report measures to remedy the evil. The Massachussetts General Association, the same year, had done likewise. During the interim, two local ordinations were held at Plymouth and Goshen, at which the drinking had been excessive. As was customary, the liquors were provided by the society. A broad sideboard at the parsonage was covered with decanters, bottles, sugar, and drinking glasses. As the delegates could not all drink at once, they waited their turn like customers at the mill. One attendant at the Plymouth ordination testifies that the "sideboard with the spillings of water, sugar, and liquor, looked and smelled like the bar of a very active grogshop," and he further certifies that "the smoke from the pipes was so great that you couldn't see, and the stories and jocose talk reached the maximum of hilarity." After both these ordinations some members of each local society complained because the expense for liquors was so great. One of the clergymen was so alarmed and indignant that he registered a silent vow before God that he would never attend another ordination of that sort. When the Association met in 1812, notwithstanding such conditions, the committee appointed to consider the question reported that intemperance had been increasing in a most alarming manner, but that after most faithful and prayerful inquiry they were obliged to confess they did not perceive that anything could be done. Instantly, the minister who had made his vow was upon his feet. It was the Rev. Lyman Beecher. He earnestly moved "that a committee of three be appointed to report at this meeting the ways and means of arresting the tide of intemperance." The motion prevailed. The committee was appointed with Dr. Beecher as chairman. The following day they made the report which Dr. Beecher, near the close

of his life, declared was the most important paper he ever wrote. In addition to the ringing resolutions already quoted, the committee vigorously deprecated the do-nothing policy and urged that ministers and laymen should "neither express nor indulge the melancholy apprehension that nothing can be done on this subject; a prediction eminently calculated to paralyze exertion and become the disastrous cause of its own fulfillment."

"Had a foreign army invaded our land to plunder our property and take away our liberty, should we tamely bow to the yoke and give up without a struggle? If a band of assassins were scattering poison and filling the land with widows and orphans, would they be suffered, without molestation, to extend from year to year the work of death? If our streets swarmed with venomous reptiles and beasts of prey, would our children be bitten and torn to pieces before our eyes, and no effort made to expel these deadly intruders? But intemperance is that invading enemy preparing chains for us; intemperance is that band of assassins scattering poison and death; intemperance is that assemblage of reptiles and beasts of prey destroying in our streets the lambs of the flock before our eyes.

"To conclude, if we make a united exertion and fail of the good intended, nothing will be lost by the exertion; we can but die, and it will be glorious to perish in such an effort. But if, as we confidently expect, it shall please the God of our Fathers to give us the victory, we may secure to millions the blessings of the life that now is and of that which is to come."

This tremendous report, of which only an abstract has been given, most radical and revolutionary in its day, marked an epoch in church activity for temperance reform. It was thoroughly discussed and adopted; a thousand copies were ordered to be printed. The proceedings were full of zeal and earnestness. As Congregationalists, we may cherish justifiable satisfaction that this report, adopted by our Connecticut Association upon that June day in 1812, stands among the earliest and most potential documents of the great temperance reformation. Let Lyman Beecher tell of the immediate results:

"All my expectations were more than verified. The next year we reported to the Association that the effect had been most salutary. Ardent spirits were banished from ecclesiastical meetings; ministers had preached on the subject; the churches generally had approved the design; the use of spirits in the families and private circles had diminished; the attention of the community had been awakened; the tide of public opinion had turned; farmers and mechanics had begun to disuse spirits; the legislature had taken action in favor of the enterprise; a Society for Reformation of Morals had been established; and ecclesiastical bodies in other states had commended efforts against the common enemy. The experience of one year had furnished lucid evidence that nothing was impossible to faith. From that time the movement went on," says Dr. Beecher, "by correspondence, lectures, preaching organization, and other means, not only in Connecticut but marching through New England and marching through the world. Glory to God!"

In view of the fact that such a forceful influence in behalf of sobriety was set in motion at our Connecticut General Association in 1812, your committee suggest that we may well pause in the midst of this National Council, first held after a completed centennial period, and at the opening of our deliberations on behalf of this important reform, gratefully to recall the fidelity of our Congregational forebears in thus striking with courage and faith such an heroic and effective blow for this noble reform, and reverently to give praise and thanksgiving to Almighty God for the inspiration of his Holy Spirit thus manifested in a permanent work of grace so auspiciously begun.

And now, fathers and brethren, while we set up our centennial pillar and memorialize in our grateful thought the loyal devotion of our ancestors to the temperance cause, your committee would respectfully bring to your attention the urgent call for action of the present day. A century of sacrifice and service has passed. Mighty campaigns have been waged of moral education and legal suasion. Public sentiment has grown to the point where the drink habit has become disreputable. The drink traffic is a condemned institution,—the edicts of science, industry, education, legislation, and religion are against it. Your committee, after a careful review of the conditions relating to this reform, believe that the time has come when Faith utters a call for the massing of all the forces of righteousness for an aggressive Forward Movement against the liquor traffic.

Look for a little at the conjunction of events which burnish the horizon with prophetic gleams: Already the saloon has been tried in the balance of general public opinion and found wanting. Business of all kinds demands sobriety in employees. Of the railroads this is especially true. Their rule forbidding their employees to enter the saloon or to drink, whether on or off duty, gives us a million and a half of sober men. Many of the other corporations do the same. The employers' liability law makes it an economic necessity that no chances of accident from drink be taken. The Pullman Company and the railroads for the most part have eliminated intoxicants from their dining cars. Likewise the attitude of life insurance companies, mutual benefit associations, all secret and fraternal orders, leaders in athletics, and the testimony of judges and prosecutors, are all helping in the building of stern temperance sentiment. Many of the newspapers and the best magazines refuse to accept liquor advertisements. Three generations of school children in many of the states have been taught the evil effects of alcoholic beverages, and God has so blessed the efforts of that prophetess of our own church, the late Mary H. Hunt, that the truth is now taught the pupils by law in every state in the Union. Millions have been enrolled for total abstinence in recent campaigns. The aroused Christian women of the land have become, during the last quarter of a century, strongly fortified and are a persuasive and persistent force for sobriety and against the saloon; wherever the ballot has been placed in their hands, they have become a new ally of helpfulness in the legal conflict against the traffic. A political party, with prohibition its main issue, has kept its standard afloat upon the ultimate goal toward which all the forces are now hastening. The leaders of organized labor, too, are taking firm ground upon this question. One of the officers of the American Federation of Labor has well said: "The saloon does not produce a thing which is a benefit to the human race. It is a nonproducer and must be supported by those who work. Every man and woman should be against the liquor traffic from start to finish. I am speaking to the wage workers, but it may be applied to everybody." The rapidly growing sentiment in the United States has both inspired and been

strengthened by the world-wide progress. Switzerland forbids parents to give liquor to their children. France has a National Commission which has reported that alcohol is degenerating the nation, and large posters are now displayed to warn the people against its use. England is doing the same kind of educational service. In Italy the Commission on Insanity warns the nation that the wine traffic is filling the insane asylums. The German people, led by the emperor, are organizing strongly for sobriety. New Zealand and Australia are rapidly moving toward complete suppression of the traffic, and national prohibition already is achieved by Finland and Iceland. In the midst of the quickened public sentiment which these and other influences have formed and fostered, the liquor traffic has been brought before the Congress of the United States and the state legislatures, and all these bodies have passed restrictive and some of them radically repressive legislation. This traffic has been summoned to the bar of the courts, national and state, which have everywhere decreed that it is such an instigator of evil that it has no inherent right to existence and the people may regulate or fully prohibit it, with no basis of claim upon its part for redress or compensation; and the first local judical announcement has been made of what is certain to be, some day, the law of the land, that so great a peril to the public health, safety, and morals cannot be licensed nor permitted by state or nation.

In the present imposing correlation of events, there are two important factors your committee especially would emphasize. One is The Unification of the various active service in this reform. Forty years ago the churches were widely divided upon questions of doctrine and methods of Christian work. At that time they could not have been induced to unite effectively upon any such moral reform. Twenty-five years ago the Evangelical Alliance called the leaders of the various church bodies together at Washington to consider the question of "Co-operation in Christian Work." A nineteenth century Pentecost of blessing came upon that earnest gathering, and upon the churches themselves, and a greater unity has since been achieved. Until twenty years ago the temperance reform, because of the partisan character of the methods then in vogue, was shut out of the pulpits and churches. But in the fullness of time, upon May 24, 1893, a new interdenominational and interpartisan method was adopted at our Congregational college center at Oberlin, which, after due consideration, has been accepted as a bond of union in the conflict against the drink traffic. Practically all of the Protestant bodies are co-operating in this Anti-Saloon League movement, several archbishops and bishops of the Catholic Church have given their sanction, and the vigorous and influenctial Catholic Total Abstinence Union, with its 100,000 men and women, are our allies in the conflict. The churches of all sects and creeds have furnished the leadership, opened their pulpits for drilling the militant soldiery, and contributed from their treasuries to provide the sinews of war. This league organized in every state, now employs, on behalf of the churches, more than seven hundred persons devoting their entire time, and as many more part time, to the reform, and the expenditures for education and war have for several years been more than a million dollars a year. The denominational bodies themselves also now have their standing boards or committees on temperance, and through the plan proposed by the Federal Council of Churches at Chicago last December, these committees are to be united in a National Temperance Commission to carry forward such educational service as they may unite to perform. This new activity and federation of the churches is the most promising of all the signs of hope which illumine the sky.

There is also another essential factor in the coming triumph of our temperance enterprise. We are blessed at last with a harmonious unison of the sections of our nation. The extermination of the liquor traffic is a national problem. Much has been done by faithful fighting in localties, and few states have held the fort for a long period. But it is hard to enforce the law in a prohibition locality or state when surrounded by territory which permits the sale of liquor. The final battle must be fought out upon the national arena. Rent and distracted as we sectionally were during the nineteenth century., such a united and simultaneous effort for sobriety in all parts of the country as is now under way had to be postponed until another national dispute was settled. That difference has been brought to an end. Out from the shadows of sectional rancor and strife we have emerged, as one of our sectional orators has said, 'with the blood pulsing in veins unclotted by a single bitter memory." And God has given us already a patriotic task which has cemented our pacification. As the Highlanders forgot Culloden and the Irishmen the Boyne, and leaped with a common patriotism to uphold Britain's conflict against Napoleon at Waterloo, so forgetting Vicksburg and Gettysburg the men who had worn the gray joined the men who had worn the blue, and clad in the new and neutral khaki uniform, led by Miles and Shafter from the North, and Lee and Wheeler from the South, to the thrilling mingled melodies of "Yankee Doodle" and "Dixie," God sent us forth together to bear the banner of our united republic of liberty and to set it far in the van of the moral forces of the world. The recent demonstration at Gettysburg was the most glorious event the world has yet witnessed of the reconciliation of hostile armies. It seals a lasting bond that

"No more shall the war cry sever,
Nor the winding rivers be red,"

but linked by united sacrifice and inspired by the need of a common strife against the nation's fiercest foe, we may now move forward as comrades to this new and noble civic triumph.

Note what the joint endeavor of the harmonious sects and sections of our nation has accomplished at Washington during the last decade. Congress has been induced to cleanse both wings of the Capitol building from the parasite of the saloon, and has abolished liquor selling at all immigrant stations and soldiers' homes, and other government property. The saloons have been expelled from the army posts of the country, and they have gone never to return. Then Congress, by one of the noblest legislative acts of modern times, has built and equipped at each army post a recreation building for the physical and moral comfort of the soldiers, at a cost of more than three millions of dollars, the largest sum of money ever expended by any government for substitutes for the saloon. By the action of Congress with reference to Indian Territory, Oklahoma was brought in as a free state and a half-million dollars have been expended for the protection of the Indians in the west-

ern states from the lawless drink peddler. The climax of national legislation was reached when, in the closing days of the last Congress, the Webb-Kenyon interstate liquor shipment bill was passed over the President's veto in the Senate three to one—63 to 21—and by a vote of 57 more than the necessary two thirds in the House. These and many other items of nation-wide legislative action, coupled with the united and urgent service of the church and temperance agencies in the various states, have so far carried the adoption of the saloon trade that there are now 9 states, namely, Maine, Kansas, North Dakota, Georgia, Mississippi, Oklahoma, North Carolina, Tennessee, and West Virginia, which have passed state-wide prohibitory laws, and with the exclusion of the saloon in the other states, townships, villages, cities, and counties, the legalized traffic has now been banished from seventy-two per cent of the geographic area of our country, upon which reside more than forty-six millions of people!

Your committee further deem it of high significance that the organized movement which has hastened these recent victories, led by the Anti-Saloon League of America, has now culminated in a definite forward program. A national convention will be held next month at Columbus, Ohio, to which the local churches and other temperance bodies have been invited to send twenty thousand delegates. At this interdenominational, interpartisan convention, representatives of all phases of political and temperance methods will unite together in the discussions and in the action which is contemplated. This convention and its anticipated outcome are based upon the call for the "next and final step" in congressional legislation, sent forth by the national trustees of the Anti-Saloon League, a copy of which, with a request for official co-operation of our Council, has been received by your committee. This tocsin call for action lays emphasis upon the defenseless character of the traffic, its menance to the republic, the substantial headway now made against it, the hopefulness of the proposed method, and the opportuneness of the time; and, sounding a clarion appeal "to every church, to all organized philanthropies, and to every individual of every race and color, who loves his country and his kind, to join in this crusade for a saloonless nation," solemnly declares dependence for success upon the same Leader who commanded Moses to "speak to the children of Israel that they go forward."

Your committee have thus rehearsed the conjunction of potential and dominating facts which clearly show the 'stars in their courses" fight against the liquor infamy. In this time of urgent necessity, in the light of clearly exposed and opportune details, upon the great trestle-board of infinite purpose, we may discern a definite and beneficent design of Almighty God for the speedy elimination of another great evil from our world; and simultaneous with its banishment, because of the fidelity of His church to this call to social duty, have we not the right to expect God may accompany the exorcising of this satanic infamy with the greatest Holy Ghost revival the world has ever seen?

Your Temperance Committee therefore recommend that as a church we signalize this centennial of the temperance awakening of our New England Congregationalists by our official endorsement of the movement for an amendment of our National Constitution prohibiting the manufacture and sale, the importation and exportation, of intoxicating beverages throughout the United States. In order that this issue be carried steadily to success, it is needful that a persuasive educational campaign be systematically organized and propagated. For this reason your committee will recommend co-operation in such plans of instruction as may change individual habits and public sentiment and rapidly bring up the majority of the voters of the republic "to the help of the Lord, the help of the Lord against the mighty." And as a fitting appeal to the God of our fathers for the ultimate and complete triumph of this cause, we close our centennial report in the language of our New England poet of humanity:

"Oh, make Thou us, through centuries long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of Thy righteous law;
And, cast in some diviner mold,
Let the new cycle shame the old!

OUR LIFE IN THE CROWDED PART OF CHICAGO.

Mrs. B. W. Firman.

Over a dozen years ago a growing suburban church which had not yet paid for its own home or afforded the luxury of a pipe organ, adopted one of the poorest city missionary churches in Chicago. It not only adopted it financially but became united to it in the bonds of true brotherhood. A conservative estimate of the number of prominent members of the suburban church who have given personal service in the mission during these years would be above fifty. Two years and a half ago, the one who had led the work since the beginning went home to God. As a fitting memorial to him, a dream which he had cherished for many years came true. A house was bought by the Chicago City Missionary Society along side of the Ewing Street Church and a home established for the workers of the Mission, which should also be a center of Christian friendliness for all who needed it. When Firman House became an assured fact, I heard the call of the Lord in words much the same as those He used to His disciples after the miracle of the loaves and the fishes. He told me to gather up the fragments of my life that remained that nothing might be lost, and while it seemed to me that the crumbs were not worth picking up, I did as I was told and went to live "in the midst." When it became known to my friends in the Nineteenth Ward of Chicago that I was planning to do such a rash thing, a Syrian woman, whom I have known many years, came out to labor with me on the subject. With tears in her eyes she begged me not to go there to live, in such an awful neighborhood. She told me harrowing tales of the Black Hand Society, and assured me they would threaten me and maybe kill me. She said, "It was all very well for you to come all these years on Sunday afternoons with your family and bring us flowers and invite us out to your home for parties, but don't come down here to live." I told her I was not one bit afraid of any Black Hand, but suppose they did kill me. Didn't people risk their lives for Christ's sake in China or Africa? Why not do the same within a five-cent ride of my old home? She went away unconvinced.

Her story was true about the sin in the neighborhood of Ewing Street Church. I could tell even worse. But over against all that the Devil seems to be able to accomplish through his trained servants called the Black Hand Society,

we who live across the street in Firman House are trying to hold out a White hand,—a glad hand,—a hand of sympathy and cheer, a hand that may lead others to the Savior of mankind.

Last month in the middle of a night a tremendous blast of dynamite shook the Nineteenth Ward. People were literally knocked out of their beds. In the morning we discovered that an Italian bank had been blown up and robbed, within two blocks of our house. When we went around the corner we found Halsted Street paved with glass. Not a window remained for a whole block. I said after viewing the ruins, that I wished our religion could have some kind of dynamite under it once in a while so that we could shake the wickedness of the Nineteenth Ward of Chicago to smithereens. But soon I repented me of such an ignoble statement when I recalled the Lord's words, just as true now as when spoken to Zerubbabel, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." We welcome the women every Thursday afternoon to Firman House, women whose lives have no other sunshine, women who do not need to be told "in this world ye shall have tribulation"—they know it full well—but to whom we are constantly saying, "Be of good cheer, for Jesus has overcome the world." They come with their burdens and they rest awhile and enjoy a little music and sociability and always a little Scripture and prayer and coffee and sandwiches and the glad hand. One woman said once, as she left, "We'd die if we couldn't come to Firman House once a week and forget our troubles." And then the young people who have the right of way Sunday evenings in the home, with song and fellowship and the social Sunday night suppers in our dining room,—they too feel the glad hand. And the little children! The other day I was talking with a caller in the parlor, when the outer door opened softly and the director of the kindergarten led in her fifty little Italians and seated them in a half circle on the floor to listen to some of their favorite music on our Victrola. When they went out it was in the same quiet, orderly way, and they turned to us and sang "Good bye," waving their little hands. And other groups come and go, boys who so soon are to be our citizens, either good or bad; and men who have but recently been in the gutter,—all feel the glad hand.

The night some of us returned from our summer vacation, several of our friends dropped in to say "Howdy," and I happened to notice that standing side by side were three girls representing Germany, Italy and Syria,—the last having lived till she was four years old within a few miles of Jerusalem. I looked at her feet and tried to realize that they had trod the paths which our Savior's physical feet trod centuries ago. It seems so little—what we can do by just simply living our plain, every day life in Firman House, but I like to think we are at least trying to follow the Master, who we read so often was "in the midst," saying unto the people, "Peace be unto you." One day this fall I had an example of neighborliness which went beyond anything I have ever met except in the crowded part of Chicago. An Italian child came running over at noon, holding on her palm half of a freshly baked loaf of Italian bread, hot from the oven, and she said, "Here Mis' Firman, mother wants you to have half of our bread today." That mother living in poverty has nine living children and the youngest was less than two weeks old. I felt within me, as I ate the bread, a new desire to live up to a motto that was a great favorite of my husband's, referring to the spiritual as well as the material,

"The little bread I have, I share
And gladly pray
Tomorrow may bring more
To give away."

THE AMERICAN NEGRO.

Rev. H. H. Proctor, D.D., head of the big Institutional Church of Negroes at Atlanta, Ga., spoke at the National Council on " The New National Attitude toward the Negro; Its Peril and Its Opportunity."

Among other things, Dr. Proctor said: "The career of the American Negro is the romance of American history. Today his case stands out unique among all the racial elements of American life. At length the sentiment of the nation toward the Negro seems to be crystallizing itself into a policy of racial segregation. This policy is fraught with peril on the one hand and presents opportunity on the other.

"Segregation of any people can have no permanent place in a Christian democracy. At best it is the makeshift of an hour. It is wholly un-American. There is but one race, and that is the human race; and here or nowhere is to be worked out the grand ideal of the Brotherhood of man. Segregation divided good men. The division of good men is the devil's masterpiece. We have acute problems in our land, and to solve them we need the strength that comes from the unity of all the good without regard to color. Divide men according to character, not color.

"If segregation has its peril, it also presents an opportunity. We must look at this question in optimistic temper. This situation presents an opportunity to the nation. This nation is dedicated to the proposition of the equality of opportunity for all men, and the question confronting it is, has it the courage, the honor and the sincerity to live up to its own ideal? In this hour of temptation let the nation rise above itself and trample prejudice under its feet. Prejudice is a vampire on the body politic.

"This presents an opportunity to the black man himself. Here is the superlative test of the race. Has it the genius to turn evil into good? I believe it has. There are two elements amongst us, one is fighting for larger opportunity, that is good. The other element is emphasizing the inner development of the race, so that by its gradual growth it will outgrow its limitations, and command larger things. I believe that as the Negro grows the white man will be inclined to grant him larger opportunity. I have an abiding faith in the better element of the white men of America.

"Segregation presents to the white man a great opportunity to help the black man. The American Missionary Association presents the finest concrete example of the helpfulness of the white man to the black in the history of our country. It has appealed to the country for gifts and men, and with these it has been regenerating a race. Its work is just begun. The segregated black man must have leaders of his own. These will keep their people in touch with the higher life of the nation, and be a means of co-operation between the races of the South. The only way to solve the question in the South is through the co-operation of the leaders of the two races. The American Missionary Association by preparing leaders for the black masses in the South has been forging the missing links to the solution of the Southern problem."

Among the Churches.

PACIFIC COAST ATTENDANTS AT NATIONAL COUNCIL IN KANSAS CITY.

Northern California: H. M. Tenney, H. H. Wikoff, L. D. Rathbone, G. W. Hinman, M. B. Fisher, H. A. Jump, H. R. Miles, C. S. Nash, Geo. Atkinson, A. B. Patten, Mr. and Mrs. W. W. Ferrier, Mrs. Cowles.

Southern California: R. B. Larkin, W. H. Day, H. Porter, J. P. Fiske, S. R. Fisher, J. B. Schaeffle, G. M. Marston, D. K. Fox, E. R. Fuller, J. H. Mallows, J. B. Toomay, Mrs. G. F. Delany, Mr. Gilmore, Mr. and Mrs. J. H. Williams.

Washington: F. J. Van Horn, W. W. Scudder, Mr. and Mrs. C. R. Gale, Mr. and Mrs. H. B. Hendley, Mr. and Mrs. B. C. Preston, W. H. Ashley, S. B. Penrose, L. F. Anderson, H. E. Anderson, G. T. Holcombe, M. E. Eversz, R. H. Edmunds.

Oregon: Dr. Paddock, Mrs. Eggert, W. A. Schwimley, Mrs. Luckey, Mrs. Kantner.

Weaverville—If a visitor could have looked into the parhouse last Friday night he would have seen a room full of young people sitting down to a banquet table. The occasion was the first anniversary of the young men's and the young ladies' clubs. The food was provided and cooked by the young ladies of the domestic science class. After dinner there were toasts by members of both clubs. All expressed a renewed purpose to continue on the good work that had been started. Sunday night was celebrated in an anniversary service. It was an impressive service. At the tap of the bell the organ pealed forth a processional, while the clubs marched down the aisle headed by the standard bearers, and dressed in their regalias. A specially arranged program was provided, and the pastor delivered an address appropriate of the occasion.

NOTES AND PERSONALS.

Rev. A. B. Snider reports everything encouraging at Bethlehem Church of San Francisco.

The Fourth Church, Oakland, is planning some important building additions to take care of its growing work.

Next Monday Rev. A. W. Palmer will address the minister's meeting when it is expected he will give some account of his recent European trip.

Rev. O. P. Avery gave an interesting talk last Monday at minister's meeting on "The Cathedrals of England," illustrated by stereopticon views.

Last Sunday Dr. W. F. Bade preached morning and evening in the Mission church of San Francisco. After the morning service the church met in business session and voted to unanimously call Rev. E. B. Hart of Petaluma to be its pastor.

Last Sunday Dr. W. C. Pond preached at Pilgrim Church of San Francisco. He was at the Sunday school when there were sixty-five persons presents. Dr. Pond feels that there is a future for Pilgrim Church if the man can be found to serve the church as pastor. There is a splendid neighborhood closely built up all around the church property and doubtless a strong following could be won for this church.

OREGON LETTER.

By George H. Himes.

Rev. Philip E. Bauer, who resiged the position as chaplain of the Oregon Penitentiary, Salem, a few weeks ago, has accepted a call to a Congregational Church at Nome, Alaska, and will go to his new field of labor very soon.

Rev. L. R. Dyott, D.D., after serving as president of the general Ministerial Association of Portland for a year, was re-elected for a second year, but declined to serve on the ground that such an honor should be passed around among the other ministerial brethren. However, upon the unanimous request of the nominating committee, he agreed to reconsider his determination not to accept the position.

During the past week the attention of Madame Schumann-Heink, the noted operatic singer, was called to Rev. Frank W. Gorman, pastor of the Atkinson Memorial Church, who is an excellent tenor singer, and whose solos are much in demand. With Mrs. Elsie Bond, his accompanist, Mr. Gorman sang several solos for Madame Schumann-Heink and she said: "Your voice has the true tenor quality, and you are already an accomplished singer. I know it is difficult to speak much in public and also use the singing voice. Friends have brought your singing to my attention, and after hearing you sing I am of the opinion that such a fine tenor voice as yours should receive the benefit of careful training. I am sure you will use to good advantage the singing voice that has been given you."

To this Mr. Gorman said, "The madame gave me good advice respecting the development of my voice, but I do not feel warranted in following it altogether. First of all, I am a preacher, and if I can use my singing in my ministry to good advantage, I shall be satisfied."

The "Congregational Club of Portland" was organized last Monday night in the Atkinson Memorial Church. Rev. George E. Paddack, D.D., Superintendent of Home Missions for Oregon, was elected president, George B. Frost vice-president, and G. A. Bethune secretary-treasurer. There were fifty charter members. A fine address following the organization was given by President C. J. Bushness, of Pacific University. His subject was "The Problem of Child Welfare in the United States." Meetings will be held in different churches once a quarter. Dr. Bushnell is much in demand as a speaker on similar important topics, this being his sixth address for the past week.

In order to add to the stock of information relating to the earliest births of white children in the "Oregon Country"—meaning of course children of parents who were citizens of the United States—I have carefully compiled the following list from original sources in possession of the Oregon Historical Society, beginning with the first birth—March 14, 1837—and running through to 1844 inclusive. If errors can be found I shall be greatly obliged to any one who will point them out:

1837—March 14—Alice Clarissa Whitman, daughter of Dr. Marcus and Mrs. Narcissa Prentiss Whitman, at Whitman mission, six miles west of Walla Walla. Drowned near the mission June 23, 1839.

1837—July 10—Jason Lee White, son of Dr. Elijah and Mrs. White, at Willamette Mission, ten miles north of Salem.

Drowned in August, 1838, at the Cascades while on the way from Wascopum (The Dalles) to the Willamette valley with his mother.

1837—Sept. 15—Joseph Beers, son of Alanson and Mrs. Rachel Beers, at the Willamette mission.

1837—Nov. 15—Mrs. Eliza Spalding Warren, daughter of Rev. Henry H. and Mrs. Eliza Hart Spalding, at Lapwai, now in Idaho. Still living.

1838—June 26—A son to Rev. Jason and Mrs. Anna Pittman Lee, at Willamette mission. Died in infancy.

1838—May 10—Anna Maria Lee Shepard, to Cyrus and Mrs. Susan Downing Shepard, at Willamette mission.

1838—Nov. 1—Henry Johnson Perkins, to Rev. K. W. and Mrs. Elvira Johnson Perkins, at Willamette mission.

1838—Dec. 7—Cyrus Hamlin Walker, son of Rev. Elkanah and Mrs. Mary Richardson Walker, at Whitman mission. Now living at Albany, Oregon.

1839—March 20—John Henry Dix Gray, son of William H. and Mrs. Mary Augusta Dix Gray, at Whitman mission.

1839—Oct. 11—A daughter to Cyrus and Mrs. Susan Downing Shepard, at Willamette mission.

1839—Nov. 24—Henry H. Spalding, Jr., son of Rev. Henry H. and Mrs. Eliza Hart Spalding, at Lapwai, now in Idaho.

1840—May 24 — Mrs. Abigail Boutwell Walker Karr, daughter of Rev. Elkanah and Mrs. Mary Richardson Walker, at Tshimakain, near Spokane, Wash.

1840—June 25—A daughter to Asahel and Mrs. Eliza Munger, at Whitman Mission.

1840—Oct. 12—Mrs. Abigail Beers Curl, daughter of Alanson and Mrs. Beers, at Methodist Mission. Now living near Jefferson, Oregon.

1840—Oct. 16—Mrs. Caroline Gray Kamm, daughter of William H. and Mrs. Mary Augusta Dix Gray, at Lapwai, now in Idaho. Now living in Portland.

1840—Dec 18—A daughter to Rev. H. K. W. and Mrs. Elvira Johnson Perkins, at Wascopum (The Dalles).

1841—March 23—Wilbur Fisk Lee, to Rev. Daniel and Mrs. Maria Ware Lee.

1841—May —A son to Rev. Philo B. and Mrs. Littlejohn, at Whitman mission. Drowned April, 1843.

1841—July 27—Edwin Eells, son of Rev. Cushing and Mrs. Myra Fairbanks Eells, at Tshimakain, near Spokane, Wash. Now living in Tacoma, Wash.

1841—Oct. 16—Mrs. Maria Campbell Smith, daughter of Hamilton and Mrs. Harriet Biddle Campbell, at Salem. Now resides in Portland.

1842—Jan. 2—A daughter to Rev. H. K. W. and Mrs. Elvira Johnson Perkins, at Willamette mission.

1842—Feb. 6—George Phelps Holman, son of Joseph and Mrs. Almira Phelps Holman, at Salem. Now living in Salt Lake, Utah.

1842—Feb. 26—A daughter to Rev. Jason and Mrs. Lucy Thompson Lee, at Willamette mission.

1842—Feb. 28—Francis Richmond, son of Rev. John P. and Mrs. Richmond, at Methodist mission near Fort Nisqually, now in Pierce county, Washington.

1842—March 16—Marcus Whitman Walker, son of Rev. Elkanah and Mrs. Mary Richardson Walker, at Tshimakain, near Spokane, Wash.

1842—March 5—William Beers, son of Alanson and Mrs. Beers, at Willamette mission.

1843—Oct. 7—Myron Eells, son of Rev. Cushing and Mrs. Myra Fairbanks Eells, at Tshimakin, near Spokane, Wash.

1843—Oct. 15—Mrs. Mary Perry Schroeder, daughter of William J. and Mrs. Perry, in Clatsop county, Oregon.

1843—Nov. 25—Mrs. Sarah Fidelia Gray Abernethy, daughter of William H. and Mrs. Mary Augusta Dix Gray, at Willamette mission. Now living at Forest Grove.

1844—Jan. 11—A son to Rev. Philo B. and Mrs. Littlejohn, at Whitman mission.

1844—Jan. 27—Medorem Crawford, Brigadier General, U. S. A., retired, son of Medorem and Mrs. Adaline Brown Crawford, at Wheatland, Oregon. Now a resident of Washington, D. C.

1844—Feb. 8—Rev. Joseph Elkanah Walker, to Rev. Elkanah and Mary Richardson Walker, at Tshimakain, near Spokane, Wash. Now a missionary in China.

1844—May 10—Charles Winn Parrish, to Rev. Josiah L. and Mrs. Elizabeth Winn Parrish, on Clatsop plains.

1844—Nov. 12—Mrs. Mahala Constable Berry, daughter of Edward and Mrs. Barzilla Arthur Arthur Constable, in Washington county. Now a resident of California.

Portland, Oct. 26, 1913.

For The Children.

WHEN BETTY WAKENED THE POPPIES.

The snow lay thick on the ground—soft and white and silent—for the earth was taking its sleep, wrapped in its beautiful winter mantle. Even the wind held its breath, lest waving branches or a falling twig should disturb the sleepers. The air was filled with a deep peace and gladness for Christmas was drawing near. "It looks as if there were diamonds peeping out of the snow," thought Betty, as she tripped along the country lanes, searching for holly to decorate their cottage. Then she espied a cluster of holly, thick with bright red berries, in the hedge in the next field. At once she started climbing the gate. Then she tried to have a swing on it, as she always did in the summer time. But it would not move; the snow lay too deep around it. "How I wish the field were full of poppies again; then I could gather great bunches of them—and —Oh, how lovely! How perfectly lovely!" she exclaimed, as suddenly the snow all melted away, revealing a field of waving grass, wild wheat, and oats, and poppies!

Poppies, poppies everywhere! The field was full of them, and they nodded their beautiful scarlet heads sleepily, drowsily, as if scarce awakened.

"Just like Fairyland—just exactly like Fairyland!" thought Betty, as she began swinging on the gate, and wondered what would happen next. The poppies began to rouse up. They straightened themselves and lifted their heads a little higher. Yes, they were wide-awake now. Betty knew that. Then she stopped her swinging for she saw a strange sight. Out of each poppy peeped a tiny fairy—the poppy sprite—and looked all around to see that there were no great giants, called children, about. Then all at once they every one jumed out on to the ground and started playing the most exciting games. They were all dressed in scarlet, and in the distance they looked just like poppies.

They rushed in and out amongst the flowers, trying to catch each other, and their laughter sounded like sweet, rippling music. They pelted each other with grass seed,

and played "hide and seek," hiding behind a blade of grass or climbing up into an ear of corn. They then hurried over to a cleared spot of ground, covered with a soft carpet of green velvety moss. Here they had a fairy dance, and Betty knew it wouldn't be a bit of use searching for the fairy ring, as she often had done before, because these poppy sprites tripped so lightly round and round that they could not possibly leave any footmarks behind. They scarcely touched the ground. Even when they danced over the daisies not one flower was crushed or disturbed.

Presently a grown-up fairy came out of a poppy, and rang a bunch of bluebells. This made a pretty little tinkle much to Betty's surprise. When the poppy sprites heard the bluebells they came running back as it was time for tea. They sat down under the shade of mushrooms, talking and laughing merrily all the time.

The grown up fairy gave them each a small strawberry for tea, and Betty could not help laughing at the long time it took to eat one; why, she could eat two or three at a time if she tried. The fairies heard the laugh, and were frightened.

"Could it be one of those dreadful giants called children?" they thought.

Betty saw she had disturbed them, and she felt very cross with herself. She remained perfectly still, and bent forward eagerly, lest she should miss seeing and hearing everything. The poppy sprites, finding that no giant had come to tramp over them, went on with their tea, until the bluebells rang again, and they sprang up, ready for another game.

But, alas! it began to snow. The air was filled with the white, feathery flakes, and the poppy sprites stood and looked at them in wonderment, for they had never seen snow before. Then they began to shiver. Oh! it was cold. And they warpped their little scarlet cloaks more tightly around themselves. But still they shivered, for their soft, silken clothes were made for the summer—the glorious, warm summer time. How could they stand the cruel, biting cold of winter?

Betty felt so sorry for them. If only she could take them all home to her snug, warm cottage! How delightful that would be! Still the snow fell, coming down thicker and faster, and gradually weaving a beautiful, downy covering for the tired earth. The poppy sprites were now thoroughly frightened. Surely they had fallen into the hands of some terrible giant who had caught them in this great white web! They huddled together, a forlorn little group, and their sweet little faces looked blue and pinched with the cold.

Betty could stand it no longer. She wasn't going to watch their sufferings and not help them—indeed no. So, quickly climbing the gate, she ran towards them. The poppy sprites saw her coming. "Here is the cruel giant who has captured us!" they cried, and they darted off in the greatest alarm, climbed up the poppystalks, and tumbled into the flowers, where they curled up and tried to hide themselves.

Betty stood still, and watched them in dismay. So it was no use trying to help them, after all. Then it grew colder and colder, and, as she looked, she saw the beautiful scarlet poppies gradually wither up, and the next minute the field was covered with pure white snow.

And, as Betty turned to go home, she thought she heard a long, deep sigh, then a soft whisper: "Oh! why did you waken us? We were so warm and happy sleeping—resting till the summer time. Why did you waken us?"

The Home.

"WHAT IS IT THAT MAKES ME SO NERVOUS?"

The two main reasons why women are nervous are, first, they do not ake intelligent care of their bodies, and, second, they do not govern their emotions.

I have seen a woman make herself genuinely miserable rather than take food normally, eat it normally, and exercise in the fresh air. "Everybody is against me," she says; and if you answer her, "My dear, you are acting against yourself by keeping your stomach on a steady strain with too much unmasticated, unhealthy, undigested food," she turns a woebe gone face on you and asks how you can be "so material." "Nobody loves me; nobody is kind to me. Everybody neglects me," she says.

And when you answer; "How can any one love you when you are always whining and complaining? How can any one be kind to you when you resent and resist every friendly attention because it does not suit your especial taste? Indeed, how can you expect anything from any one when you are giving nothing yourself?" sne replies, "But I am so nervous. I suffer. Why don't they sympathize?"

"My dear child, would you sympathize with a woman who went down in the cellar and cried because she was so cold, when fresh air and warm sunshine were waiting for her outside?"

This very woman is herself cold all the time. She piles covers over herself at night so that the weight is enough to make her ill. She sleeps with the heat turned on in her room. She complains all day of cold when not complaining of other things. She puts such a strain on her stomach that it takes all of her vitality to look after her food; therefore she has no vitality left with which to resist the cold. Of course she resists a good brisk walk in the fresh air, and yet if she took the walk and enjoyed it it would start up her circulation, give her blood more oxygen, and help her stomach to go through all its useless labor better.

Nerves Rebel When Health Laws Are Disobeyed.

When a woman disobeys all the laws of nervous health how can she expect not to have her nerves rebel? Nerves in themselves are exquisitely sensitive—with a direct tendency toward health. "Don't give me such unnecessary work," the stomach cries. "Don't stuff me full of the wrong things. Don't put a bulk of food into me, but chew your food, so that I do not have to do my work and yours, too, when the food gets down here." And there is the poor stomach, a big nervous center in close communication with the brain, protesting and protesting, and its owner interprets all these protestants into: "I am so unhappy. I have to work so much harder than I ought. Nobody loves me. Oh, why am I so nervous?"

The blood cries out: "Give me more oxygen. I cannot help the lungs or the stomach or the brain to do their work properly unless you take exercise in the fresh air that will feed me truly and send me over the body with good, wholesome vigor."

Now there is another thing that is sadly evident about the young woman who will not take fresh air, nor eat the

right food, nor masticate properly the food that she does take. When she goes out for a walk she seems to fight the fresh air; she walks along full of resistance and contraction, tightens all her muscles so that she moves as if she were tied together with ropes. The expression of her face is one of miserable strain and endurance; the tone of her voice is full of complaint. In eating either she takes her food with the appearance of hungry grabbing, or she refuses it with a fastidious scorn. Any nervous woman who really wants to find herself out, in order to get well and strong, and contented and happy will see in this description a reflection of herself, even though it may be an exaggerated reflection.

Some Things That Women Fight.

Did you ever see a tired, hungry baby fight his food? His mother tries to put the bottle to his mouth, and the baby cries and cries, and turns his head away, and brandishes his little arms about, as if his mother were offering him something bitter. Then, finally, when his mother succeeds in getting him to open his mouth and take the food it makes you smile all over to see the contrast: he looks so quiet and contented, and you can see his whole little body expand with satisfaction.

It is just the same inherited tendency in a nervous woman that makes her either consciously or unconsciously fight exercise and fresh air, fight good food and eating it rightly, fight everything that is wholesome, and strengthening and quieting to her nerves and cling with painful tenacity to everything that is contracting and weakening, and productive of chronic strain.

There is another thing that a woman fights: she fights rest. Who has not seen a tired woman work harder when she was tired until she has worn herself to a state of nervous irritability and finally has to succumb for want of strength? Who has not seen this same tired woman, the moment she gets back a little of strength, use it up again at once on what might quite as well have waited until she had paid back her principal and could use only the interest of strength and not the whole of that?

Failure To Use Common-Sense Is One Cause.

"I wish my mother would not do so many unnecessary things," said an anxious daughter.

A few days after this the mother came in tired, and, with a fagged look on her face and a fagged tone in her voice, said: "Before I sit down I must go and see poor Mrs. Robinson. I have just heard that she has been taken ill with nervous prostration. Poor thing! Why couldn't she have taken care of herself?"

"But, Mother," her daughter answered, "I have been to see Mrs. Robinson, and taken her some flowers, and told her how sorry you would be to hear that she was ill."

"My dear," said the fagged mother with a slight tone of irritation in her voice, "that was very good of you, but of course that was not my going, and if I should let today pass without going to see her, when I have just heard of her illness, it would be unfriendly and unneighborly and I should not forgive myself."

"But Mother, you are tired; you do need to rest so much."

"My dear," said the mother with an air of conscious virtue, "I am never too tired to do a neighborly kindness."

When she left the house her daughter burst into tears and let out the strain of weeks. Finally, when she had let down enough to feel a relief, a funny little smile came through the tears, which was, in its way, almost sadder than the tears. "There is one nervously worn-out woman—gone to comfort and lift up another nervously worn out woman; if that is not the blind leading the blind then I don't know. I wonder how long it will be before Mamma, too, is in the ditch?"

This same story could be reversed with the mother in the daughter's place, and the daughter in the mother's. And, indeed, we see slight illustrations of it, one way or the other, in many families and among many friends.

This, then, is the first answer to any woman's question, "Why am I so nervous?" Because you do not use common sense toward exercise, fresh air, nourishment and rest.

Nature tends toward health. Your whole physical organism tends toward health. If you once find yourself out and begin to be sensible you will find a great, vigorous power carrying you along, and you will be surprised to see how fast you gain. It may be some time before Nature gets her own way with you entirely, because when one has been off the track for long it must take time to readjust; but when we begin to go with the laws of health, instead of against them, we get into a healthy current and gain faster than would have seemed possible when we were outside it, habitually trying to oppose the stream.

Nervous Women Do Not Govern Their Emotions.

The second reason why women are nervous is that they do not govern their emotions. Very often it is the strain of unpleasant emotions that keeps women nervous, and when we come really to understand we find that the strain is there because the woman does not get her own way. She has not money enough. She has to live with some one she dislikes.She feels that people do not like her and are neglectful of her. She believes that she has too much work to do. She wishes that she had more beauty in her life.

Sometimes a woman is entirely conscious of when or why she fails to get her own way; then she knows what she is fretting about, and she even knows that the fretting is a strain that keeps her tired and nervously irritated. Sometimes a woman is unconscious of what it is that is keeping her in a chronic state of nervous irritability. I have seen a woman express herself as entirely resigned to the very circumstance or person that she was, unconsciously, so fiercely resisting that her resistance kept her ill half of the time. in such cases the strain is double. First, there is the strain of the person or circumstance chronically resisted. Second, there is the strain of the pose of saintly resignation. It is bad enough to pose to other people, but, when we pose to other people and to ourselves too the strain is twice as bad.

Imagine a nerve specialist saying to his patient, "My dear madam, you really must stop being a hypocrite. You have not the nervous strength to spare for it. " In most cases, I fear, the woman would turn on him indignantly and go home to be more of a hypocrite than ever, and so more nervously ill.

I have seen a woman cry and make no end of trouble because she had to have a certain relative live in the house with her, simply because the relative "got on her nerves." Then, after the relative left the house, this same woman cried and still made no end of trouble because she thought she had done wrong to send "Cousin Sophia," away; and the poor, innocent, uncomplaining victim was brought back again. Yet it never seemed to occur to the nervous woman that "Cousin Sophia" was harmless, and that her trouble came entirely from the way in which she constantly resented and resisted little unpolished ways.

I do not know how many times "Cousin Sophia" may be sent off and brought back again; nor how many times other things in my nervous friend's life may have to be pulled to pieces and then put together again, for she has not yet discovered that the cause of the nervous trouble is entirely in herself, and that if she would stop resisting "Cousin Sophia's" innocent peculiarities, stop resisting other various phases of her life that do not suit her, and begin to use her will to yield where she has always resisted, her load would be steadily and happily lifted.

The nervous strain of doing right is very painful; especially so because most women who are under this strain do not really care about doing right at all. I have seen a woman quibble and talk, and worry about what she believed to be a matter of right and wrong in a few cents, then neglect for months to pay a poor man a certain large amount of money which he had honestly earned, and which she knew he needed.

The nervous conscience is really no conscience at all. I have seen a woman worry over what she owed to a certain other woman in the way of kindness, and go to a great deal of trouble to make her kindness complete; and then on the same day show such hard, unfeeling cruelty to another friend that she wounded her deeply, and that without a regret.

A nervous woman's emotions are constantly side-tracking her away from the main cause, and so keeping her nervous. A nervous woman's desire to get her own way—and strained rebellion at not getting her own way—bedazzles or belongs her brain so that her nerves twist off into all sorts of emotions which have nothing whatever to do with the main cause. The woman with the relative wants to be considered good and kind and generous. The woman with the nervous money conscience wants to be considered upright and just in her dealings with others. All women with various expressions of nervous conscience want to ease their consciences for the sake of their own comfort—not in the least for the sake of doing right.

I write first of the nervous hypocrite because the nervous strain is deeper in and more difficult to find. To watch such a woman is like seeing her in a terrible nightmare, which she steadily sugar-coats by her complacent belief in her own goodness. If among a thousand nervous "saints" who may read these words one is thereby enabled to find herself out, they are worth the pains of writing many times over. The nervous hypocrites who do not find themselves out get sicker and sicker, until finally the only use they are is to discipline those who have the care of them.

Drop The Emotions And Face The Fact.

The greatest trouble comes through the befogging emotions. A woman begins to feel a nervous strain, and that strain results in exciting emotions. These emotions again breed more emotions until the woman gets to be a simmering mass of possibly exciting and painful emotions which can be roused to a boiling point at any moment by anything or any one who may touch a sensitive point. When a woman's emotions are aroused, and she is allowing herself to be governed by them, reason is out of the question, and any one who thinks a woman can be made to see common-sense in a state like that will find himself entirely mistaken.

The only cure is for the woman herself to learn that she is entirely impervious to common-sense when she is in the midst of an emotional nerve storm, and to say, "Don't try to talk to me now; I am not reasonable; wait until I get quiet." Then, if she will go off by herself and drop the emotions, and the strain behind the emotions, she will often come to a good, clear judgment without outside help; or if not, she will come to where she is ready and grateful to receive the help from a clearer mind than her own.

"For goodness' sake, don't tell that to Alice," a young fellow said of his sister. "She will have fits first, and then indigestion and insomnia for six weeks."

The lad was not a nerve specialist; neither was he interested in nerves—except to get away from them; but he spoke truly from common-sense and his own experience with his sister.

The point is, to drop the emotions and face the fact. If nervous women would see the necessity for that, and would practice it, it would be suprising to see how their nerves would improve.

I knew a woman who discovered that her emotions were running away with her and making her nervously ill; and she went to work with a will, and every time something happened to rouse this great emotional wave she would deliberately force herself to relax and relax until the wave had passed over her and she could see things in a sensible light. When she was unable to go off by herself and lie down to relax she would walk with her mind directed to make her feet heavy. When you drop the tension of the emotion the emotion has nothing to hold on to and it must go.

I knew another woman who did not know how to relax; so, to get free from this emotional excitement, she would turn her attention at once to figures: to her personal accounts or even to saying the multiplication table. The steady concentration of her mind on dry figures and on "getting her sums right" left the rest of her brain free to drop its excitement and get into a normal state again.

The Main Reasons Why Women Are Nervous.

Again it is owing to the pleasant emotions which some women hold to such an extreme that they are made ill. How many times have we heard of women who were "worn to a shred" by the delight of an opera, or a concert, or an exciting play? If these women only knew it their pleasure would be far keener if they would let the enjoyment pass over them, instead of tightening all up in their nerves and holding on to it.

Nature in us tends toward health, and toward pleasant sensations. If we relax out of painful emotions we find good judgment and happy instinct behind them. If we relax so that pleasant emotions can pass over our nerves they leave a deposit of happy sensation behind, which only adds to the store that Nature is ready to give us.

To sum up: The two main reasons why women are nervous are that they do not take intelligent care of their bodies, and that they do not govern their emotions; but back of these reasons is the fact that they want their own way altogether too much. Even if a woman's own way is right she has no business to push for it selfishly. If any woman thinks, "I could take intelligent care of my own body if I did not have to work so hard, or have this or that interference," let her go to work with her mind well armed to do what she can, and she will soon find that there are many places where she can improve in the normal care of her body, even with all the work and all the interferences.

To adapt an old saying, the women who are overworked and clogged with real interferences should aim to be healthy, and if they cannot be healthy, then they should be as healthy, as they can.—Annie Payson Call.

DOROTHY ROSE.

Dorothy Rose had a turned-up nose.
Did she worry about it, do you suppose
Oh, no; but a plan she began to hatch
To make the rest of her features match.

First of all, she trained her eyes,
Turning them up to the sunny skies.
Look at the mud and dust? Not she!
Nothing but sunshine would Dorothy see.

A flower that droops has begun to wilt,
So up went her chin, with a saucy tilt.
An ounce of pluck's worth a pound of sigh,
And courage comes with a head held high.

Lastly, her lips turned their corners up,
Brimming with smiles like a rosy cup.
Oh, what a charming child is Dorothy Rose—
And it all began with a turned-up nose!
—Pauline Frances Camp, in Northwestern.

SURE.

A woman was discussing the English language with Rudyard Kipling.

"Don't you think it strange, Mr. Kipling," said the woman, with superior wisdom, "that sugar is the only word in the English language where an 's' and a 'u' come together and are pronounced 'sh'."

Kipling's eyes twinkled as he answered: "Sure."—Ladies' Home Journal.

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